downcast and dejected. Faustino whispered to me: "Say a-aiss to her, with feeling." I said softly into her ear: "a-aiss," and the Indian 832
beauty in spite of herself broke into an imperceptible smile for I had said to her: "You are very pretty!!" On another occasion I had gone to an encampment to witness the treatment given to an invalid by the Indian doctors; there was there also a young girl, the prettiest Indian girl I have as yet seen.

A lieutenant joined us and said to me out loud "What a good looking girl!" "Yes indeed" I replied. And the girl, back there in the shadows said: "Teniente toj tzi-la-taj" which means "the lieutenant is very handsome" -- but she said it in such a charming way, half ingenuous and half malicious, hiding her face behind the back of another person who was there and flashing at the same time such a meaningful glance that I really envied the handsome lieutenant.

Following is a transcription of a conversation between two young 521 ●
people:

He: "Who can that pretty one be whom I am liking so much?"
She: "Who can that good-looking one be whom I am loving so much?"
(This is a sort of endearing refrain which they apparently use a great deal) -- Then, coming close to each other:
He: "Every time I see you I feel a desire to carry you off -- who knows but that some day you will lie in my arms."
She: Who knows -- as we walk we make progress."
He: "If you love me let me caress you."
She: "You must not do so even if you love me, for you belong to another."
He: "There is no one who can reproach me. I am single, and if I were not single I would not speak to you like this -- Goodbye! I am leaving tomorrow; I shall be absent for two years..."
She: "Oh...I am so sorry! I shall miss you if you leave..."
He: "Don't marry anyone else while I am away...I shall bring you a necklace, a kerchief to cover yourself, needles and thread... Goodbye!" [186]
She: "Goodbye...come back soon."

I refrain from transcribing the Mataco version for fear of boring the reader. But tell me if in this dialogue which I have here set down the same feelings and expressions cannot be found which are common with us.

in making aloja. The chañar ripens before the other two mentioned above and is a sweetish, round, rather small yellow fruit with a stone, which is eaten either raw or cooked. From this fruit arrope is made, which is good tasting and has, in local opinion, medicinal qualities for the treatment of coughs and asthma. The chañar tree, while it is young, has leaves and trunk similar to the tamarind; the branches look like those of the eucalyptus. 824

Shortly after the algarrobo pods comes the mistol which is similar to our azufaifo except for this difference: from a mixture of its fruits with algarrobo pod flower, patay is made, and kept in skins and well kneaded. Together with these fruits, sometimes a little earlier, sometimes a little later, all the other fruits ripen -- in the Chaco in the hottest months which are October and December (spring and summer months) and further south, towards Tucumán, in November and February.

Through certain techniques of preservation the Indians are able to prolong the yearly period during which they can feed on this vegetable diet, particularly if the crop has been a good one. The harvest lasts between four and five months and is a time of carnival for the Indians [189]. 251

To preserve the algarrobo pods they build small huts which they place on four posts in order to supply them with proper ventilation and to keep them free of ants and other insects. It is a pleasure to see these little constructions rising above the Indians' huts in the same manner as do our towers. Each camp takes pleasure in having more of these little granaries than do its neighbors. In the same manner do they keep vinal and some roots and fruits which can and should be cooked when dry. 343

When the aloja is ready, which is usually at eleven in the morning, all the men gather about the yuchan container, seated in the Moorish fashion. Then, with two or three long-handled dry gourds they dip out the liquid and pass it around to each other. Meanwhile they talk about their affairs: about wars, the crops, news, odd bits of scandal, and guffaw at any strange happening or quid pro quo. Thus they continue for three, four or more hours. When the liquor is finished they fall upon the solid matter remaining. The women and children take no part in any of this. 273 [521]

They set a high value on the algarrobo pod. A famous chief, whom the whites called Granadero (Grenadier guard -- Translator) 824

Chiriguano SF1D

C 766

The bodies of those who have been executed for repeated murder are flung out on the ground or else burned.

Some Indians, among them the Chirionoses (1) who live on

1. Tribes of the Chiriguano type. (Ed.)

the Bolivian or Brazilian frontiers, bury their dead in the trunks of trees. To this end they go into the thickest parts of the forest, choose out a yuchan tree, which has a bottle shaped trunk and is as soft as cork, fell it and place the corpse inside it, covering it over well to keep the crows from getting at it. When the Fort Sarmiento road was opened up a short time ago one of these burial trees was found, quite by chance.

M 764

The Matacos make a practice of burying their dead under ground, although some tribes, those towards the east who live close to the Tobas, burn them. This practice, one would suppose, is one which they have in common with the Tobas.

It is to be supposed that the beliefs held by the Matacos in this matter of interment are also held by the other wild Indians with whom they are continually in fighting contact, either as allies or as enemies, and with whom they share the same spirit cult.

M 775

Now the Matacos, as has been said, believe that the soul of the dead has no rest until the body has been buried within tribal territory. I have no reason to believe that an exception is made for those who die in battle. They believe also that the soul, which they call "hésék" (they give the name of "tzan" to the body, and "hót" to a corpse) does not descend into the earth to be with its companions until the body has decomposed, either by rot or by fire. They say that until this happens the soul wanders about around the family hut, sometimes becoming visible and complaining about its lot.

M 521

This business of the appearance of souls (or ghosts) and their cries of lamentation is the subject of a great deal of foolish old wives' tales among them, almost to the point of their not talking about anything else, and I would wager that it is the cause of as much fright among them as it is amongst us.